

59  
110/52  
Ignorance & Error

REPROVED:

Being an

A N S W E R

TO SOME

Q U E R I E S

That one *John Reynolds* wrote to two of the People

CALLED

QUAKERS.

ALSO

A few words by way of QUERY to the Teachers and  
Professors called

PRESBYTERIANS & INDEPENDENTS.

With a Word of Prophecie in Verle.

Also a Word of Exhortation, and a Warning of love to them, to  
haste out of *Babylon* the mistery of Iniquity, into *Zion* the City  
of Holiness: with a Word at last to those that were Perse-  
cutors.

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Printed in the Year. 1662.

Ignorance & Error

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being an

A NEW

TO SOME

OF THE

That one of the greatest weaknesses of the People

calling

QUAKERS

TO

What was the way of QUAKERS to the Teachers and

Professors called

THE WAY OF THE QUAKERS

THE WAY OF THE QUAKERS

Also a Word of Exhortation, and a Warning to those to whom  
this word has been the subject of Inquiry into the City  
of Philadelphia with a Word of Advice to those who were  
of the same

Printed in the Year 1801

60

THE

# EPISTLE to the READER.

**W**Hen the Lord God of Eternal Power began by his Spirit to move in these Nations in the late times of trouble, and there was an opening in the times for the zeal of the heart to work out it self, then every one betook themselves to that fellowship and people that agreed most with the working-principle that was in them; and so there came a distinguishing and knowledge of those seeking souls according to some thing most obvious to the eye of the world; and so they called some by the name of Presbyterian, some Independent, and the like: For as for those called Prelatical, they were not of such a pressing nature as to seek forward much after the Spiritual Kingdom, but rather breathed after their old form, how they might come to that again, (without the former troubles) to lie down in that: But those called Presbyterian or mixed Independent (in answer to whose Queries or one of them, the ensuing sheets are) they seemed so zealous while the worlds power countenanced them, as though they would have taken Heaven as it were by force; and not only so, but even of late also, since the second Charles came in, and they began to be put out of their high places by some old incumbent, as they call them, or upon some other account, as zeal or so, yet did some of them keep up their custom of preaching amongst people in publick where they could get place or audience, in so much, that the boasting spirit began to get up in some of them, as in this John Reynolds, as though nothing should stop their passage, and so would have all accounted liars that had said to the contrary: But behold the wisdom of God in suffering things so to come to pass, that all things might be fully manifest: And so an Act of Parliament must come out against them unless they will conform. And then lo, behold this shower of rain forces in their tender heads, as not being able to endure the sharpness of the storm for want of the true Spiritual Armour; For words and profession could never secure any from the fiery trials that are still ordered in the wisdom of God for the manifesting of every seed: So if these ensuing answers may be serviceable unto any of these zealous hearts to provoke them to a further search of themselves, and be a means now when they are something low, to give them a sight of any thing

thing wherein they have sinned against God, and erred from his way of life, and so to move them to repentance, it will be well, and a gladdening of our hearts, and of my brethren, who cannot but desire, and endeavour not only theirs, but even the good of all men; yet of them, that were in times past have, or at this day do show the greatest enmity against us; for we know, they none of them understand aright the innocency of our hearts to them, and the fear and love of our souls to God and his truth; for if they did, how could they forbear to love us? But glory to God for ever that hath given us not only to believe, but even as need is, to suffer for his Name and truths sake, and to pass by great offences done to us, which in love to the soul we could desire might be also the portion of all that name truth, Rest Gods servants

J. Taylor.

In the year 1662

IGNO



# IGNORANCE and ERROR

Reproved, &c.

**I** JOHN REYNOLDS, A Paper of Queries (coming to my hand) as seems from thee to *John Finch*, and *John Payton* of *Dudley*, and weighing it well, I could not but in obedience to God write something to it, not so much for the use of these two young men, who by the Light that God hath raised in them do see thy deceit therein, as for the sake of some simple people who are as yet admirers of thee, and deceived by thee, and such like who under a pretence of zeal for the letter of Scripture, and things you have set up in your will under the name of Ordinances, not knowing nor considering that Christ is come the end of all things to them that believe: though you may sometimes unwillingly light on Scriptures that speak the thing, and so it by what here may be said, the truth may more appear, and their simple souls be helped. God will be glorified, and that will be reward sufficient: but before the Censure themselves be answered something may be said to that which goes before them in that Paper, and from that I have noted the nature of thy fawning, flattering, self-contradicting and confused spirit but to hide that from the light thou backbitest sayings with quotations of Scripture, as though mentioning what the holy men of God spoke by the true Spirit, could prove that to be a true Spirit which acts in thee. Nay say, the day is dawned, saith he God, and the Sheepskin no longer can hide the Wolves from being seen of the Lambs of Christ, for such hears Christs voice, and follow him, and so are children of the Light, but the stranger they will not follow, though he may paint himself never so cunningly with words, but all your fair words in the beginning of your work, vs but sayers whether in Public or in Private, is but to make way for your lying that follows, for your sensible the Scorpion whose sting is in his Tail, mentioned

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in *Revelations*: for the end of all thy fair words here, is but to draw these young men from the simplicity that is in Christ, and his light that lighteth every man that cometh into the world, for the great malice of thy heart is against the sufficiency of Christs light in every man, and so would have something to be added to it from without, that so thou may'st bring in thy own traditions; but what condition shall one gather by thy words these two men *John Finch*, and *John Payton* were in at the writing of these *Queries* to them, for one while thou seemest to apply Scriptures respecting the conditions of the unbelieving Jews to them, and another while thou applies those that respect the condition of pretty well-grown Christians: but however the sum of all is, to persuade them from following the light of Christ in them as not being sufficient, and so thy love is not testified unto them in deed, and in truth, as thou say it is, but in meer hypocrisy and deceit, as may further appear: But what is that soul enlightning Commandment *Psalms 29. 8.* whereby thou seemest to desire they may be enlightened? is it this letter without, or the Light of Christ within? if thou say the letter, as thou must say, or else thou art the whole current of thy Doctrine, and then all that have eyes may see thee to be an outward Jew only: but if thou say within, it is the Light of Christ that shineth in darkness, *Job. 1.* which at the Commandment of God shineth out of darkness, *2 Cor. 4.* to give the knowledge of Gods glory to man in the face of Christ then the business about sufficiency of the Light between us is at an end, and the truth stands over thee from thy own words. The next is, when thou hearest the Scripture mention thy windy, lighty, crafty Doctrine of deceivers, *Eph. 4. 14.* Then thou shouldest sing it the innocent, and wouldn't have people believe that is to be applied to us who preach Christ and his sufficiency in, and for every one that can receive him, who is near every man, and by his Light shineth to Conviction and Judgement in every man, who would have all men to be saved and come to the knowledge of his truth, which is nigh in the heart, and in the mouth; but this was the Apostles Doctrine; and so not to be condemned nor taken heed of in us; but thou goest on telling of two ways of deceiving, the one thou namest the upper way (which thou say'st) is by Philosophy, the Tradition of men, Rudiments of the world, and Sciences falsely so called: and

and praised be God thou art as it were forced by the Light in thy conscience to acquit us from being of this number; but truly the Light in our conscience tells us expressly, that thou *John Key* art one of them that are in this upper way, as thou callest it, of deceit, for of Philosophy, Traditions of men, worldly Ruminations, and false Sciences is the body of thy Divinity made up, as well as other of thy brethren the Hirelings thou wouldst condemn, for the difference is not in the nature of your Doctrine, but in the form. And so though an Idol of gold appear more beautiful than one of baser mettle, yet it is an Idol still, and so you are both in the fighting and persecuting nature as all Idolaters are; *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, but both against *Judah*; one for the Common-Prayer, another for the Directory, but neither will own the Lambs Light in you, to teach and guide you; and so though you may have a form of godliness more painted than they, yet denying the power (Christ in man): you are all alike to be turned away from: And so *John Finch* and *John Payton* in turning from thee as well as the other Formalists, are excusable; and though thou goest about to persuade them from the truth by telling them of a lower way of deceiving by a voluntary humility, and neglecting of the body, and wearing a wrought garment to deceive, which thou wouldst intimate to be our condition, yet this will not deceive their minds if they keep to the true Light of Christ in them, for in that they feel our garment to be smooth and sweet through the Fathers love, not rough or hairy as the Hypocrites is, who kill one another about their wayes of worship; but for voluntary humility in the will offered up by heaps, which is no better than filthy smoke in the nostrils of a pure God in this day; and praised be God that hath brought us from this into the true humility: but how thy words of accusing us here of neglecting the body, and afterwards of drunkenness, can agree, let the wise in heart consider; but all in thy changeable nature and unstable must needs be self-contradictors; and so who be the thieves that Christ in this day is crucified between, is thus far in part, and will afterwards God willing more appear. Also it is observable from that Preface of thine further, where it is said that this latter, *viz.* namely the lower way of deceiving may possibly prevail, though not with the present multitude, yet some unstable souls that have

have been quite enlighten'd and have tasted the good Word of God, and the power of the world to come, but are not yet rooted and settled in the truth and grace of the Lord Jesus Christ; then I say, thou need'st not fear any of thy followers to be deceived on this manner, for none can be savingly enlighten'd who denies the sufficiency of Christs Light, the Grace of God, which hath appeared to all men, yea in their darkness shineth, though the darkness comprehend it not, as thou dost; and none can say in truth they have tasted the good Word of God who puts the letter for it, and denies the sufficiency of Christs Light, which is his Word nigh in the heart and mouth, as thou dost; nor none can truly be said to take the powers of the world to come, who denies to bow their hearts to the least measure of Christs Light in them, accounting it insufficient, as thou dost: and so it is the real believers that had need to take heed of being deceived with fair shews and rough garments, for the Hypocrites are deceived already: but what Doctrine *John Reynolds* doth judge in these he calls silly Seducers and Quakers, to be amiss, and by these two men he writes unto to be taken heed of, may be gathered out of these Queries, to instance some.

1. Because they say Christ lighteth every man with a sufficient light that cometh into the world.
2. Because they say that the measure of the Spirit of God in man is the true and certain trier of all spirits.
3. Because they say, Christ himself and not the empty declaration without, is the Word of God.
4. Because they say, Christ the better hope, being come, finless perfection thorough him is attainable here.
5. Because they say, judgement is committed to the Saints even whilst they are in the body, and therefore such may judge: and yet, sayes they, it is not flesh, but spirit that judgeth all things.
6. Because they make conscience of saying Thou and Thee to a particular, which is the plain language.
7. Because they say, that all honour, and glory, and worship is to be given to God alone, and not to any creature.
8. Because they say the true Church is in God; and so no unrighteous one in it or of it, and so can neither call the wicked Gods Church, nor a house of wood and stone his Church.

9. Because

9. Because they cannot own the worlds sprinkling of Infants with a little outward water, for Christs Baptism, and because they cannot own that for a right Communion, which is in sin, & who eat Bread and drink Wine in remembrance of a coming of Christ, which they say shall never be while they are here, and the like.

But now something, the Lord assisting, may be spoken particularly in Answer to the Queries themselves, And the first of them is this,

*Query 1.* First question, If that Light which is within every man that cometh into the world, be sufficient without the Preaching of the Gospel, how is it that Heathens know little or nothing of the true God?

*Ans.* To this I answer, That thou run'st here upon a false ground, and so draws this and the rest of thy stumbling consequences from thy own imaginations, not from our words, for we do not exclude the Preaching of the Gospel from the Light, nor the Light from it; but say, that is the true Light that lighteth every man that cometh into the world; one loves the Light, believes it, and follows it, and is led to God, and so saved by it sufficiently; the other hates it, and it is his condemnation: and this is the Gospel Preaching, and this Light of Christ in every man is the Light of the glorious Gospel, whether it be declared of to the outward ear in words or not; but he that Preaches not this true Light, Preaches another Gospel, though there be not another Gospel: And I say unto you all people, if a seeming Angel Preach not this Gospel of Light, this grace of God which brings Salvation, which hath appeared to all men, and is the Saints only Teacher and Keeper, he is to be accursed; But whereas thou wilt of Heathen; Answer, All are Heathens now, and ignorant of the true God, who know not the sufficiency of the Light that lighteth every man that cometh into the world; but thou askest in the end of that Query, two very childish questions: the first, Why we exhorte all men to follow the Light within, if that be sufficient? Answer, Because it is sufficient, therefore do we exhorte all men to follow it, for that which is not sufficient, is not fit to follow: and so you that are so full of words and ignorance of the sufficiency, beat the air and deceive the people, keeping silly women ever learning, and never able to bring them to the knowledge of the truth, which perfects to God all the comers

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there;

thereunto. Thy second Query there, How could the Word of God be called a mystery, hid from ages and generations, but now is made manifest, if the Light within be sufficient? and then quotes *Eph. 3. 9* *Col. 1. 25, 26* *Mat. 11. 25*. I answer, That it was within and sufficient when it lay hid as a mystery, till Gods full time came of revealing it; and therefore Christ compares it to many powerful and precious, though hidden things and of little account to the outward view, as to a grain of mustard-seed in the earth, to a little leaven within much flower, to treasure hid in the field: and Christ said to the Pharisees, that Gods Kingdom was to be found in man, he excludes none, and those Scriptures thou set down, prove for this truth, and against thy roving mind which is in the outward observings, thinking to finde the Kingdom there, when Christ saith it cometh not that way, see *Luk. 17. 20, 21*, what wilt thou conclude, it was not, because it lay hid! what Logick is this! doth not *Paul* there say, that the mystery which was so hid, and which he by the Spirit now Preached, was Christ in the Gentiles the hope of glory? and Christ was Light, and to this Light he warned every man to take heed; but the little children not the Masters, obey the voice, and so are led into the understanding of the mystery.

Que. 2. In the next general Query thou askest, Are not the Scriptures the Words of the Lord, whose Words are they? and why is the Scripture so, often called the Word of God, and the Word of the Lord? and for this thou brings many Scriptures, as *Exod. 24. 4* *2 King. 20. 26, 27, 28, 29* *Isa. 12. 6* *Jer. 36. 4, 6, 8, 11* *Acts 19. 10* *2 Cor. 2. 17* *1 Thes. 1. 8*.

Ans. To this I say, first, That the holy Scriptures were given forth by holy men of God, as they were moved by the Holy Ghost, and so they may be called the Words of God, or of the Lord, not that Spirit and living Word, but that those Scriptures prove what thou bringst them for, to wit, that the Scriptures or writings without, is there called the Word of God, or of the Lord, is not true; it is said indeed in that of *2 King. 20. 16*, that *Isaiah* said unto *Hazekiah*, Hear the Word of the Lord; and *Hazekiah* said, Good is the Word of the Lord; and in other places of Scriptures, that the Word of the Lord came to the Prophets; and that in the fore-mentioned place of the *Acts*, and *Corinthians*, and *Thessalonians*, mention is made of the Apostles Preaching the Word



Word of God, all this is true; but of *Exodus*, and *Psalms*, and *Jeremiah*, mention is made of words; but what doth all this prove, but only, that the Word came to holy men, this Word was God; and as this Word moved in them and gave them wisdom and utterance, they writ or spoke forth words as a declaration of what was in the minde, or Word of God, or what God was, or so; and what though the Scriptures may be thus called the words of the Lord, or his Prophets, or Apostles, acted by his Power, which we never denied; this is nothing to the Hypocrites who use their tongues to say, the Lord saith, when he never spoke by them, but make a trade of the Scriptures for filthy lucre; and by their much pressing the declaration to be the Word of God, have quite clouded the Word it self (Christ, from whence true words come) from the peoples minds, so that scarce any have any true living feeling after God in his Word Christ; for in the beginning was the Word before all declarations, and shall be after all the peaceable life of all that believe for ever: So that the Lord saw it good to stir up a people in these dayes to be true and living Witnesses of the Word, for the stopping of the mouths of all such as have gotten the words, as thieves from others, and so kept people in the form with themselves, alwaies professing, but never possessing the Power which the Scriptures Witness unto; and so the letter and empty words kil'd and do kill; but now the living Spirit and living Word being Witnessed, the Scripture is owned in its place, and Resurrection to life being felt, the Crown is set upon the Kings head; whose name is called the Word of God, who was, and is, and is to come, over all God blessed for ever more; and it is considerable, that the Ministers of Christ are never called Ministers of the letter, or words, but of the Word and Spirit, 2 Cor. 3. and that Christ and his Apostles mentioning the Prophets words, usually called them Scripture, and not the Word of God, as the custom of Hypocrites is now; all flesh is grass, and all outward sounds and signs vanish, but the Word of the Lord that endures for ever; and this is that Word, which by the Gospel (the Power of God) is preached, and by nothing else savingly, which when understood, people are one, but not before; for it is the weakness which is the womans speaking, makes all dissention; so let the Scripture have its due, and the Word of God its due, and all is beautiful in its place,



*Que. 3.* In thy third, thou askest, how shall we know whether the Spirit that speaks in us, be the Spirit of God, or an evil spirit, but by trying them by the Scriptures? and for this thou bringest, 1 Joh 4.1. *Ista* 8.19,20. *Act.* 17.11. *Joh.* 5.39. then thou replies, and as it were saies, if you say we know the Spirit to be of God, because it convinceth of sin; then I ask, how do you know that to be sin, but by the Scripture? for this thou bringest 1 Joh. 3.4. *sin is a transgression of the Law*; and afterwards saies, if we say that Spirit tells us its of God, or that we know it but by its fruit, how do we know it not to be a lying spirit, or how do we know the fruits of the Spirit, but by Scripture?

*Ans.* Now I say, by all this it plainly appears, that thou art no Gospel Minister, no Minister of the Spirit of God at all, but art a meer talker of the letter and law, not knowing what it saith, nor whereof it affirmeth; for doth not the next Covenant run thus, *I will put my Law in their hearts, and in their minds will I write it*, Jer. 31.31, & Heb 8.8. and the Apostle that said unto his brethren, *Try the Spirits*, in that place 1 Joh. 4.1. did not say, you have a writing without by which you know all things, but you have an anointing from the holy one, and this abides in you, and by this they know all things, 1 Joh. 2.20, 27. according to what Paul in 1 Cor. 2.15, 16. saith, *The spiritual man judgeth, or discerneth all things, but is judged or discerned of none*, for the natural man knows nothing aright, though he may have all the Scriptures to talk of without him; and though he may cry up in appearance, even as *Isaiah* said, to the Law and to the Testimony, yet he never goes to the Law or Testimony at all, for the Law is Spiritual and inward, and the Testimony of Jesus is the Spirit of Prophecie, as saith Scripture declaration; and by that Spiritual Law Paul came to the knowledge of his sin, to humiliation; but while he was but a Professor of the Law in the letter, he was alive without Law; but when the Commandment in Spirit came to be felt nigh in the heart, then sin revived and he died; And so vwill John Reynolds die when the Law indeed he comes to feel, but he is yet alive without Law, and from that ground comes all these Queries of his, to stop if possible the holy Seed from coming out of Egypt; but the Lord vwill break all bonds for his Elect sake; so that in a fevv vwords, take avay from this John Reynolds the letter,

and

and by his own words he is as blind as a Beetle; for he questions how a man can either know the true Spirit, or sin, or the works, or fruits of either good Spirit or bad, but by the letter, so that his eye is in the outward book, and so no letter, no Preacher. For *John Reynolds*, did the Apostles hold forth a letter without them to be an eye to the world? nay nay, they were to turn the people to the Light of Christ within them, that thereby they might see the Light out of all darkness, and false worships; for in thy Light, saith *David*, we shall see Light: O the riches of the Grace of God, that hath delivered *John Finch*, and *John Payton* from this blind guide *John Reynolds*, whose eye within is yet shut by the god of the world! 2 Cor.

4. 3, 4.

Q<sup>n</sup>. 4. Thou queriest, whether the Saints in your times are more perfect then Saints in Scripture-times? and the rest of this Query is to plead for sin, and against sinless perfection; and in the conclusion of it, thou saist, we cannot shew you one man that ever attained it.

Ans. Yea, to this I say, through the Lords great love we are able to hold forth to thee and all the world one perfect man, yea, such a one, in whose mouth there was, and is no guile, who did, and doth good, and sinned not, nor doth sin; who attained to a sinless perfection, and of such a man will we glory, not of self, nor of flesh, but of him who is made unto us of God, wisdom, righteousness, and all perfections, who is more perfect then thousands under the Law were. Go then, to stop all mouths, the Gospel-day is witnessed, praised be the Lord, and in perfection of beauty do the believers now worship, and the righteousness of the Law (that is sinless perfection) is fulfilled in us that walk not after the flesh, but after the Spirit; So *John Reynolds* to thee and thy company, I say, arise, stand up from the dead, come out of your own times where there is none perfect, for your times pass away into nothing; but for Scripture-times (that's large, it is not, as thou wouldst insinuate) ended yet, for the Scripture is the Lord daily fulfilling, and will do it untill time shall be no more, which he that hath an ear to hear, let him hear; and not only they, but a hundred forty four thousand sinless perfect ones are mentioned *Rev.* 14. with many more.

Q<sup>n</sup>. 5.

*Qu. 3.* And for thy fifth Query, where thou saist, If those that are called Quakers esteem themselves the only true Christians in the world, then would I know where hath been their Church this 1600. years.

*Ans.* To this I say, here thou manifest thy self again, what stumbling is here in thy dark minde! this is like the Papists arguments to Protestants; but to this may be easily answered, that if it be manifest to the conscience of any, as praised be God it is to many, that we are of God, such a one will never ask such a question as this: But now to you who cannot own the Light in your consciences, we cannot be manifest, because the world knows us not; and then ask, where hath your Church been? I say, it hath been ever where it is at this day, to wit, in God and Christ, which when thou comest to the Light of Christ within thee, then thou wilt see, but till then we must be content to be hid from thee and all dark minds, and so to bear Christs reproach; but to all my dear brethren in Christ, I say, behold what manner of love the Father hath bestowed on us, that we should be called the sons of God, fellow Citizens in the heavenly Jerusalem with all the Church of God, first-born of God whose names are written in Heaven, therefore the world knowvs us not, because it knew not our head first, 1 *Joh. 3.* *Heb. 12.* But as for thy telling of esteeming self, and the name Quaker, and the like, thou mayest take those vvords in again from whence they came, for self and names of mens giving, vve deny, and glory in the Crofs of Christ vvhere the Name of God is knowvn, and as for the rest of thy Queries vvhich tell of our unableness to give a proof of such people as vve, before the last twenty years, or so, vvho placed Religion in Thouing and Theeing, and refusing to put off their hats, and vvear decent ornaments in their apparel, and it is such frothy stuff, that it shames thee and thy Profession; but thou maist knowv, that though you may do vvhat you vvill, that are vvithout Lavv to God, yet vve are taught to fear the Lord, and vvhatsoever is pure, to mind that, and so our Religion stands in Christ, not in outvvard appearances, though the outvvard be all thou canst see, and so stumbles at the meannells of it; but vvhat are those decent ornaments in apparel thou tellest of? is needles Points, & Laces, and Ribbons, and

who such filth? then surely all Saints are one with us here; but for that thou saist, we rail against Priests Tithes, Idols, Temples, and Idols worship, being such as yours; I say, though railing we deny, yet we can easily prove by Scripture, that holy men cried vehemently against false worships and worshippers, though they were guided as you are in all ages; but as for that, thou saist we rail against Baptism, and the Lords Supper, and singing Psalms, thou art found a great and false slanderer in this; for to see pass the word Railing, we deny that we so much as speak against Christs Baptism, or Supper, or his Singing, or that we take upon our selves to condemn any to hell; but this we say, that no unrighteous one or hypocrite hath any inheritance in the Kingdom of God, or of Christ, and he that is not with us, is against us, which in time, (though now seemingly small) words will be hard, and heavy for many to bear; and as for Christs Baptism and Supper, and singing in, and with the Spirit we dearly love, but the hypocrite and their leaven we deny.

Qu. 6. Thy next Query is something to the former purpose, & so that which is said may serve for that; but thou addest a great and wicked lye and slander, in saying we condemn the most eminent Saints and Martyrs, for thou saist they were not of our minds, and thou seemest much troubled, that thy self also (whom thou hast so high an esteem of) could not pass the censure of those thou scornfully calls Quakers; have any of them called thee a deceiver and the like? I say, see if it be not true that might be thus spoken unto thee, for it is no derogation, to the honour of truth to say the truth it self may call a deceiver false, accuser, and reproacher, which is a devil, by their proper names; For in *Mark*, 23, and *John* 8, see Christs language to the hypocrites of those daies; so the error was not in Christ his calling them so (that were so) but in those Pharisees there calling Christ a deceiver, and devil) when he was not so, nor could be, and for the most holy and zealous Christians amongst you, that thou saist had the like names from us; I answer, if any under the name Quaker called thee or any of thy company otherwise then they themselves saw true, or could make good, they were to blame; but say in truth have declared your inward condition to you, though under such terms, you ought rather to repent, than to tick and spurn at it in your hard hearts; for it will be hard for you

you to kick against the pricks; and for spewing you may take that to your selves, whose throat is an open Sepulchre, wide opened against all that are holy and zealous in Christ, to separate from you, and witness against your deceit; And so if those thou callest holy and zealous Christians amongst you, together with thy self, be weighed in the ballance of truth, it will appear you are as far from that state, as the East is from the West.

But I demand how thou knowest the Saints and Martyrs were not of our perswasion and practice? for thou hast not Light that is pure and Spiritual raised up in thee as is manifest, nor eye in the head to judge by, but only judgeth with thy evil thoughts and false imagination; for we say in a few words, that our minde and practice is to believe on the Name of the Son of God, that true Light that lighteth every man that cometh into the world, and to love one another, and to labour to keep a conscience void of offence towards God and all men; And I read that the Saints and Martyrs were of this perswasion and practice with us, and so we have a cloud of witnesses both antient and modern, of the truth of this our way; and so if thou hast books that tell of other manner of Saints or Martyrs, I deny both them and thee, in calling them Saints, who are not; for the Saints of God and Martyrs of Jesus are one body in all ages, not loving their lives to death, that so they might alwayes keep to Gods manifest truth in them, without denying it before men; and this is that which the Lord God hath wrought in us poor despised people, to the glory of his grace in this his day; that no flesh might glory, but as it is written, *Let him that glorieth, glory in the Lord, who alone is worthy.*

Qu. 7. But in thy seventh and next Query thou thinkest thou hast gotten something against us, because saist thou, we use to cry against you as Hirelings; and that you would Preach no longer then people put into your mouths; or so; but now saist thou, Its manifest that many of these are ready to lose all for the testimony of Jesus, and to Preach the Gospel freely though it be in danger of imprisonment.

Ans. To which I answer, and say, that the testimony of those thou scornfully callest Hirelings, against you, stands firm and true, for all these thy high swelling words of vanity; for we know none of you Preaching freely as yet, and the reason why you talk

how can this be  
there was a time  
that they made so  
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prevent from  
prisonment with  
these Barkdons. Barkdons, Colchols, Gaurath or Garkosts or Bark- in  
loads or if there be none of those y<sup>e</sup> 2dly you had not Virtually or b<sup>e</sup> b<sup>e</sup>  
before under protest, they had no other meaning, to be in those of b<sup>e</sup> b<sup>e</sup>  
b<sup>e</sup> b<sup>e</sup> b<sup>e</sup>

In the form you do it, because you cannot keep your fat Benefices; O Hypocrites! what whining and complaining is there by you in these dayes for your belly! But for Preaching the Gospell, you have manifested your selves to be ignorant both of Christ and of the Gospell, by denying the sufficiency of the Light which lighteth every man that cometh into the world, *Joh. 1. 9.* and then put the letter for the Light, and so fight and strive with your brethren about your form and several imaginations of the letter; one cries up a Bishop, another a Presbyter, and both of you ignorant of the true Bishop and Elder. But *John Reynolds*, wouldst not thou and thy brethren be at the gain from your quarter again if Common-Prayer could be dispensed withall? Oh if you be brought into such a suffering frame! how is it that we have no more of your company in prison? Nay, nay, your old heart is in you yet, and ye would be sucking Lambs blood still if you had power, and that the God of Heaven sees, and will take vengeance on you for it; and that which you cannot do with your hands, you are doing with your tongues and pens, as is manifest. But I have often said, if you could Preach freely, that is, without a set or forced maintenance in the state where you are, that would not at all commend you to God or his people: for you have run, and God never sent you, and therefore you remain so ignorant of him, and profit not them that follow you: for when did Christ bid you go to the Universities of the world to learn him there? and when did he bid you go to such a place, and such a place, and there sit down, and eat the fat, and clothe with the wool, and Preach the thoughts of your vain hearts, as you have done, and would do, and be guarded by the Magistrates power, that none should speak to you in your high places nor going nor coming from thence? O call to mind the day of your fulness, and of your pride; the same measure you met to others, is God measuring to you; you must be broken to pieces because you turn not to the Lord for all this: And to the little despised thing, the Light in your conscience, you must come, and bow before it, as others have done, before you be healed; and if it give you a word to speak, you may speak to; otherwise you must be silent, or you perish; The Lord is arisen, and so if indeed you can kiss his Rod, you may find mercy: but if you still go on justifying your selves in his sight, you shall cer-



ainly moulder to nothing; the Lord hath said it, vvho is daily gathering his Lambs out of the mouths of all devourers, glory to his Name for ever. But what Testimony of Jesus can you either give or suffer for, who have so vilified, and reproached the Spirit of Propheſie in ſons and daughters, in ſervants and hand-maids in theſe dayes? for the Testimony of Jesus, is the Spirit of Propheſie.

And now all people, I ſhall lay before you a little more the condition of this *John Reynolds* and ſuch like boasting men, who now thus cry up themſelves for ſuffering Miniſters of Chriſt as to this particular thing. In the former times before the wars when the Biſhops had rule, there were ſome ſuch that could not conform to all the fooleries of thoſe dayes, and ſo could not enjoy their fat Benefices (though they loved them well enough) and ſo inſtead of ſuffering in old *England* fled into new *England* to avoid the croſs, and ſo in proceſs of time it came to paſs that they got the Magiſtrates on their ſide there; and then their old wolviſh hearts being ſtill in them, they ſell on perſecuting the ſervants of God that came amongſt them to witneſs to truth, in ſo much that of late years they have ſucked the blood of ſeveral of our dear members in Chriſt; three they hanged on a tree, cut the ears of others, martyred the bodies of many with cruel whippings, ſpoiled the goods of many, and baniſhed others for no other thing, but for owning the truth as it is in Jeſus, and meeting to wait upon him.

*Qu. 8.* The eighth and next Query is ſuch a vain and empty one, that the very ſetting of it down will be in great meaſure an answer to it, and it is this,

If there be no honeſt men in the world that are not Quakers, then is it not certain, that no honeſt man ever turned Quaker? then is it not as certain, that none but the wicked ever turned from us, and then where is our ſhame? Again, if all are graceleſs perſons that are not Quakers, then how can any man turn Quaker if he will not firſt acknowledge himſelf a wicked and graceleſs wretch?

*Anſ.* O crooked, twining, twiſting Serpent, how cunning and crafty wouldſt thou here appear in thy vain Philoſophy, and falſe Science, to caſt a miſt before the eyes of the ſimple! yet praized be the Lord, the leaſt child of Light ſees thee well, and



the seed of the woman shall bruise thy head, and thou shalt not proceed far, but thy folly shall be manifest to all, as the sorceries of *Jaanes* and *Jambres* thy Fathers were; for the Lord is already at work the second time to deliver his *Israel* out of *Egypt*, and no weapon formed against his Seed shall ever prosper; but the horse and his rider shall fall, and the Beast and false Prophet shall be taken alive and cast into the pit, and everlasting praises shall be sung to the Lord God Almighty by the Lambs of his holy fold, as it is in *Zion* this day.

But let us see how this reasoning of thine would have helped the Jews and the Gentiles in the first times of the Gospel against the Christians, and so setting down thy words for them, only instead of Quaker putting in the word Christian thus.

If there are no honest men in the world that are not Christians, then is it not certain, that no honest man ever turned Christian? and if so, where is their glorying? and if all are wicked that are not Christians; then is it not certain, that none but the wicked did ever turn from us? then where is our shame? Again, If all are graceless persons that are not Christians; then is it not certain, that none but the wicked did ever turn from us? then where is our shame? would this have been good reasoning, either to have disproved the Christians Doctrine withall, or to have kept the unbelieving Jews and Gentiles in a safe condition where they stood? Nay, all must bow to the Son of God in his rising and going forth; for his going forth is prepared, as the Sun in the morning, who rejoiceth as a Gyant to run his course, and to this just one must every knee bow, and tongue confess; for his way is in light shining more and more untill it be high noon and perfect day: and the Gentiles, though, as honest as *Cornelius*, *Act. 10.* and the Jew, though as blameless concerning the Law, as *Paul* in his first state was, *Phil. 3.* must bow to him: Yea further, let all the Angels of God worship him. But as for the worlds inhabitants, both honest, and wicked, we know that the whole world lieth in wickedness. And so, before you turn such Christians as quake and tremble at Gods Word, and work out their Salvation in fear and trembling, you must be content to own your selves to be little less then dishonest, wicked, and graceless wretches, though into the truth flesh and blood cannot enter; and though you will not now own the

grace of God to be your Teacher, and so in that respect may be called graceless; yet you will one day know, that the grace of God which brings Salvation, and would have taught you, did appear unto you all; and so God will be clear of all your blood, and your destruction will be of your selves; and so because you have not received this manifest truth, the grace of God to be your Teacher, therefore are you given up to believe lies, as is manifest.

*Ques. 9.* Thy ninth and next Question is about ordination; and then queries, to what purpose did the Apostles, Evangelists, and Presbyters ordain Elders in every City with fasting, prayer, and imposition of hands, if every person that will may run and ordinarily preach without any such ordination? And thou saist, you may see how persons were sent forth to preach in Scripture, *Act. 13. 23.* and *14. 23.* *1 Tim. 4. 14.*

*Ans.* To which I say, That the purpose of God in ordaining Elders in every City, as is mentioned in that *Act. 14. 23.* was not that proud and covetous men, who have a little worldly wisdom only to talk of the letter and wrest Scripture by, should perk up and set up themselves in the place of Gods Elders in Gods Church; But that in this Church by his Spirit in those Elders the body might be edified, and all kept in good order amongst them through love: Minde, this was the Church of God which was in God, *1 Thes. 1. 1.* the body of Christ, flesh of his flesh, and bone of his bone, *Eph. 5. 23, 24.* Not a worldly people gathered in the will of man into a vain form without the power; not I say, the Synagogue of Satan, who denies perfection, and the sufficiency of Christs Light;

And that there is none knows any thing aright, but by the letter, as this *John Reynolds* doth; but the Church of God it was, who were all taught of God; and the Elders in this Church were not brought up at the worlds schools of learning, nor called of men Master, nor Hirelings, nor persecutors of the innocent, as the Presbyters of these dayes are; but they were holy men of God, of mean account in the world, raised up meerly by Gods Power out of the Heathenish and Jewish worshipps to know Christ in Spirit, and his anointing in them which taught them all things; and they were not such as got the Magistrate to help them to great Livings and fat Benefices, and compel all by his

Iron

Iron sword to come in to them, but they were sufferers under all powers of the world, as we are at this day.

But whereas thou speakest of every man that is not so ordained, running in his own will ordinarily to Preach, thou maist take that to thy self, and your selves, who never were ordained by the holy Ghost, as they were; for when did the holy Ghost in your assemblies say, as in *Act. 13. 23. Separate such, and such, for the work I have appointed them unto.* Nay, nay, you have run and God never sent you; for you never heard his holy voice at any time; and therefore you profit not the people at all, but make them more cunning to dispute against the truth, then they were before they followed you.

But what Ordination of man had *Paul* at his first going out to Preach? see *Gal. 1.* he received not the Gospel by man, and so went not to man, no not to the Apostles themselves for Ordination and Commission to Preach, but immediately Preached Christ, as many have done, and do at this day, who go under the reproach of the name Quaker. And so God is restoring his Church to its Primitive Purity and Power, to the stopping of the mouth, and confounding the wisdom of all flesh, whether called Pope, Cardinals, Bishops, or Presbyters, that the true Eldership, and Body of Christ, to Gods glory may again appear: And what rules and orders are, and shall be in this true Church, is known to God, and by him manifested, and to be manifested to the Body it self, and not to the world; for the world must neither have the right understanding, nor management of those things, no more then they had in those dayes, when it was said, I stand not to mans judgement; for the holy anointing must be all in the Church of God for ever.

*Qu. 10.* Thy tenth and next Query, is a plain discovery of thy folly, and of thy manifest enmity against the simple appearance of truth in any discovery; and though thou say, the Scripture is thy rule, yet by it in the least thing thou canst not endure to be ruled, but plain language it self is thy burthen; and therefore thou askest, how it can be said, that ever Christ, or his Apostles, or Patriarchs, or Prophets, used the words Thou and Thee, when they never spake *English*? and how can it be unlawful for us to use the word *you* to each other? sith the same words in *Hebrew, Greek, and Latin* that signifie Thou, signifie You in the

the singular number also, and may be translated You, as well as Thou; and so it seems thou saist, 2 Sam. 15. 27.

*Ans.* John Reynolds, didst thou read this Query twice over? or didst thou at all consider what thou said'st in it? was either the fear of God, or care of thy own credit before thy eyes when thou writest it? surely neither. But thou hast judged in thy self with thy vain thoughts, that because thou hast used to blind thy poor hearers, and make them believe any thing for truth thou speakest, or writest, therefore it will be so with others: Nay, nay, the day is dawning, the Lord hath given his people an eye, whereby all covers are seen through; and to this Light thou hast manifested as much nakedness and blindness to be in thee, as in the grossest of them that say Mass at Rome, or read Common-Prayer in English: Nay, I do believe many of them would be ashamed to argue thus, as thou dost; to wit, because Christ, his Apostles, Patriarchs, and Prophets, did not speak in the English tongue, that therefore they used not the words Thou and Thee: how came the Translators to translate their words, when they speak to a particular person, Thou and Thee, and never You, as may all over Scripture be easily found? thou maist as well say, Christ, his Apostles, Patriarchs, and Prophets, said nothing at all that is recorded in Scripture in the English tongue, because they spoke not English; so the Lord hath caught the wise in his own craftiness; but thou goest on, and saist the same words in Hebrew, Greek, and Latin, that signifie Thou, signifie You in the singular number also, and may be translated You, as well as Thou; which I say, is altogether false; for you is not at all singular, but plural altogether, and so the Translators of the Bible knew and therefore never translated their singular term in the forraign language to you in English, but Thou and Thee, as is before mentioned; and for that place in 2 Sam. 15. 27. thou settest down, and saist, it seems, that You is used to a singular there, it shames thee; for if envy to the truth had not blinded thee, thou mightst easily see, that the King speaking to Zadock, and saying, *Your sons and you speak not of Zadock and his son, but of Zadock, and Abiathar, and their sons*, as the very words next after; and in ver. 29. plainly shew, and so here thou hast committed that great error thy self, that thy generation use to charge falsely upon us; to wit, in taking a piece of a Verse that

seems

seems to make for thy purpose, and leaves out the rest that shewes fully the sense.

*Qu. 11.* Thy eleventh and next Query is for the world, where thou undertakes the part of an Advocate for flesh; not only pleading for the honour that is below, but also for the manner of it. Thy Doctrine is very pleasant to the faine man, and the world cannot hate such Preachers as thee; for ye are not only of the world, but chief Master-builders of the old house of the faine *Adams*; yvhg loves the earthly honour. But novv that Christ the second *Adams* is come, the Lord from Heaven above the earthly man, let all flesh bow before him, and give up his honour to him; othervvise this shall be fitly applied unto you, that Christ said unto the Jevvs, *How can you believe, that we only receive, but also seek, and plead for honour, one of us and from another?* *Joh. 5. 44.* For Christ received his honour from men, ver. 41. So that though there vvas a time, that Angels vvhere bowed unto, which vvhere greater then flesh, *Gen. 19. 1.* yet a time came that Angels denied that honour, *Revs 22. 9.* For now the Son himself vvas glorified; of vvhom it vvas said, *And let all the Angels of God worship him,* *Iacob. 1. 6.* And at his Name shall every knee bow, *Phil. 2. 10.* And Christ said to the Devil, vvho vvas like his children, that vvould novv be vvorshipped, *Thou shalt worship the Lord thy God, and him only shalt thou serve:* the Devil and *Harvey* vvould be bowed unto, but the true Jere vvill bow only to God. But thou quierest, and saist, *what is bow?* I shall say in answer thereto.

*Qu.* Whether did the Saints in Scripture-times sit, in giving honour, that is, (saist thou) a civil or inferior honour unto men, and upon occasion testifying the same by honorary vvords or deeds?

*Ans.* To vvhich I answer and say, vvhat the Saints in their weaknes before the coming of Christ did, is not to be an example to us novv; but vve must all novv, that vvould be approved to Christ, take him for our example, and to follow no man for our example, further then they followed, or do follow him; and vvhen the Apostles speak of honouring all, it must be understood (as in some place it is mentioned) in the Lord; and that is not vvith cap, and knee, and false flattering titles and gestures, as the vvorld useth; but in heart, and truth, as the Spirit of God moveth: so that a man must first be in the Lord (our

(out of the first false false minde) otherwise he knows not at all how to honour either God or man, but is a dissembling wretch, making fair shew outwardly of love; where nothing but war, and self-love is in the heart: See 2 Sam. 20. 9; 10. Jude 16; 17. Thus children being in the Lord, do through the Lord, honour Parents aright; thuy servants in the Lord, honour their Masters after the flesh aright; and so Church-members the Elders; wives their husbands; the ruled, the Rulers &c. yea, thuy they honour their faithful brethren aright; and in a word, all men; and so the Scripture is fulfilled in them: but what do you go these faithful ones look for from men? nay, nay, they believe, and so seek for that honour that comes from God only; and so the Scripture will not help the false man now to his honour, which is his life; but as the Scripture saith, *He that would save his life, must lose it.* And so all you Hypocrites of the world, who are giving honour to proud flesh, and receiving honour from it, cease your work, and let Christ have his due, or verily, he will break you all in pieces with his Iron rod. But in the end of thy Query, thy conscience a little checking thee for this vain work, thou wouldst dab over the matter, by telling people the honour from below, which thou hast been pleading for, must not be in opposition to, but in subordination to Gods honour: Nay, nay, I say, the true Christ, the Son of God is come, and all power in heaven and earth is given to him; and so all honour, and glory, and worship, is his due (and the due of none else) to whom he is given of all his Angels and servants, both now, and for evermore: so all people hearken and hear a word for your good; should ye be honoured? then honour the Lord by obeying his voice, and he will honour you in due time, though for doing his will you lose the worlds honour; as assuredly ye will, if once ye be faithful.

*Qu. 12.* The next Query, consisteth of a great boast of the Ministry, as though it were unrebukable. And thou quierest, whether that Ministry can be lawfully condemned as Antichristian, which the Lord hath owned, and sealed, with the conversion of many souls? ni

*Ans.* To which, I say, if your Ministry were such as this thou speakest of; then indeed it were not safe to condemn it: But where are these Converts thou speakest of: to be a Convert, is to



be turned from darkness to Light, and from the power of Satan unto God; bring forth the man that can witness thee to be a Minister of the Gospel this way, that he may give us an account of the true hope, if he have it in him: *But men canot gather grapes of thorns, nor figs of thistles*; so thou being such an evil tree, as thou hast manifested thy self in these Queries to be: how can a true Convert be expected from such a Ministry? but thou saist its in power, &c. and that many stubborn sinners have been brought down on to their faces, and to confess that God is in you of a truth: But I say, it will be hard for thee to bring forth such a man; for when I use to come amongst you to declare truth against your deceit, as the Lord ordered me, I found a heap of hard-hearted sinners, more like to destroy the creature, then to be Witnesses of truth: O shameless men that bring forth such bad fruit / and yet with a whores fore-head, dare take the Scripture which speaks of Prophets in Gods Church in Gods power, and apply it to your selves, who deny the sufficiency of Christs Light in man; and know nothing but meerly by the letter without, as thou for thy own particular hast made manifest, and so art sensual, not having the Spirit, as was noted in the third Query.

I observe also in this present twelfth Query, thy ignorance of the grace of God; for when thou hast falsely boasted of your Ministry what it hath done, thou saist, Is not this the grace of God that bringeth Salvation? *Tit. 2. 11, 12.* I say no; your Ministry not being the true, is far from being the grace of God there spoken of: but if it were the true Ministry, it were not that grace there spoken of; for the true Ministry is but a service to that grace, not the grace it self; for the grace of God is that which hath appeared unto all men, and that which brought Salvation to Jew and Gentile, as Gods gift without words or works, and which was the teacher of the Apostles themselves, as well as others: And so when people would have been setting up Paul for his Ministries sake, he denied it, as nothing in comparison of the sufficiency of the grace of God, and the Word thereof, to which only at best he was but a servant. But if it could be manifest, that any under or amongst you were convinced of the evil of their waies in some measure: and so in their dark minds set upon a seeking after the unknown God, or so, which is the most



can be found amongst you; and that rarely neither; this is no warrant, either for them to stay with you who are ignorant of the way out of sin unto God; neither is it any proof for you to be Gospel-Ministers, nor your Ministry to be a Gospel-Ministry; For the Gospel-Ministry is not only convincing, but converting and perfecting, *Ephes. 4. 12, 13.* which work ye have utterly denied, and so shut out your selves for ever from the Gospel-Ministry; and amongst the Priests of the letter, Law at best, must you be reckoned; which made nothing perfect; and hence it is that you are such bitter enemies to the Spiritual Ministration, or new Covenant mentioned *Rev 8.* And such earnest contenders for the outward shadows, outward Law, Tithes, Temples, Dayes, Priests, &c. as is now everywhere found. But for the true Power and Gospel-Ministration, it is risen above all your languages and tongues, and hath darkened the glory of all your fleshly forms and likenesses; And the babes of God are in obedience to God turned, and turning from you unto this his Power that perfects to God for ever: and *Pharaoh* and all his host will not now be able to hinder praises to the Lord God for ever.

*Qu. 13.* In this next Query thou goest on seeking false covers to hide thine and your nakedness, asking how can the Quakers condemn your Congregations, because of some wicked unprofitable hearers, when Christ himself (saist thou) did not convert all his hearers? and for this thou bringest, *Mat. 11. 20.* and *Mat. 23. 37.* and *Isa. 49. 4.* I say, all this will not cover your nakedness, oh ye Teachers, nor your Congregations; for what have you to do to compare your selves with Christ and his holy Prophets? you that deny the immediate revelations and teachings of Gods infallible Spirit in these daies, and in stead thereof, set up schools of humane learning to make Ministers by. O Hypocrites, when will you give over perverting the right waies of the Lord, and leading the blinde into the ditch? You that love to be called of men Master, greetings in the Market, uppermost rooms at Feasts, chief place in the Synagogues as the Pharisees did, all which Christ disallowed: What have you to do to compare your selves with Christ and his Prophets? They are not Hirelings, and Fighters, and Pleaders for the worlds things as you are; And so though all that heard the outward declaration, or sound of Christ, or his Prophets words, were not converted, yet that

makes

makes nothing for you, who have only a sound, and so convert none to God: But as I said before, bring them into your own Images, making them more able to dispute against the life of truth then some others, and so greater will be your condemnation: But now your sheeps clothing being pul'd off, the Lord will be glorified in his Power in the conversion of many to himself without you: for he hath rejected your confidence, and laid waste your mountain, and the mountain of the Lords house is on top of all your mountains in this great day of the Lord, wherein all the children of the Lord are taught of the Lord, and walk only in his Light, which comprehends and teaches to avoid all the running crafty waies of the Serpent; and now not in your Congregations, but in that holy Assembly is the sword beaten into plowshares, and the spears into pruning hooks, and no war any more learned, but under the vine and fig-tree all sit eating their pleasant fruits; and taking the cup of Salvation, and both praying unto and praising the name of the Lord.

But thou saist we have drunkards, fornicaters, &c. amongst us as well as you, and that they are with us at our prayers (if we have any) and that they are not so severely dealt withall as yours are; for thou saist some of yours cast them out which we do not.

*Ans.* Yea thou false accuser, such are cast out from us, and from the Church of God for ever, and with us they can neither eat nor pray, but with such as are ignorant of Christ and the sufficiency of his Light, and know no Light nor teacher but a letter without (as thou hast manifested in thy *Queries*) they may both eat, and preach, and pray; and when you cast out drunkards and fornicators from amongst you, you must cast out your selves, for in that nature you and all Hypocrites are; and so some of you are drunk with wine and strong drink, and some with the cup of the great Whore, some in the outward fornications, others in the inward, and some in both; so that all tables are full of vomit, and every bed defiled amongst you. And for the outward drunkards and Harlots, and such like (though we cannot but reprove and cast them out in that state) yet this we say of them, that they may sooner enter into the Kingdom of God then you that judge your selves free and are not; for you are so painted and conceited, that it is easier for a Camel to go

through the eye of a needle, then for you to enter in, and this makes your wound more incurable; for you neither enter in your selves nor suffer others.

And for those words in thy Parenthesis, whereby thou questionest whether we have any prayer amongst us, shows thee to be a great stranger to us and our practice; for prayer with the Spirit, and with understanding, we allow; and are taught to practice, and say with the Apostle, *Pray continually*; but the wicked Hypocrites the Lord rejects, whose prayers to God are abomination; and so it would have become thee to have said less of us, and to have judged more soberly and moderately of us, untill thou hadst known us better, than thou hast done; for thou hast little knowledge of us it seems by coming into our assemblies, but only judgest by hear-say, and false reports, which brings thee under condemnation and shame, when the Light now searcheth all things; but your waies and practices are well known to such as are now come from amongst you, and so in that they cannot be deceived. And now *John Reynolds*, to proceed, I see much of the wisdom of God in bringing thee forth thus to manifest thy self in thy Queries; and the next three Queries that follow, do with those already mentioned, fully manifest thy great ignorance of the reformation of things brought to pass in Christ; for the Law had but a shadow of the good things, and yet thou sliest not to plead for it; and so thou hadst need learn the first principles of Christian Religion, which thou remainest ignorant of, before thou be a Christian thy self, much more seeing thou takest upon thee to be a teacher of others; but to set down thy Queries themselves or so much of them as is the substance of the whole:

*Qu. 14.* And thy fourteenth Query is, Had not the Saints in Scripture-times their set places for publick worship as well as we? had they not their Temple, *1 Chron. 6.* which Christ calls his Fathers house of prayer, and whips the buyers and sellers out of it? &c.

*Ans.* To which I answer, you have indeed an outward Temple or house made with hands to worship in of your own devising, the old Popish Mass-house, and so cannot be called the Fathers house of prayer so well as the Jews was; for the Temple at *Jerusalem* was made by Gods appointment for the outward circum-

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circumcision to worship in during the Law as a figure of Christs body to be manifested, and therefore he whipt buyers and sellers then out of the figure, as he doth now out of the substance; but you have not only the enemies nature in you, but you have brought forth his work into open view in your outward Temples also which were never built by Gods command, and so there is buying and selling amongst you as was amongst them, as every eye seeth: for there you men, made Priests, sell words, the words out of dead books to the people, and they give you their money, glebe-lands, and tithes for them: O filthy merchandise! the Lord hath shaken his hand at your dishonest gain, and is whipping out such Merchants by his powerful truth out of his house; and your dead works which you sell at so dear a rate in your stone-houses which you call Churches, shall no childe of Light ever buy of you: for the true bread of God his free gift is now witnessed, praises for ever: One sort of the Merchant-Priests sell their Sermons and Mass to the people for money, another sort their Common-Prayer and Sermons, and the third their Sermons and Directory.

And thou *John Reynolds*, pleadest also for Synagogues and Pulpits, and when thou hast set down Scriptures that tell of the Jewish Temple, Synagogues, and Pulpit, thou askest if Christ and his Apostles did not resort to these places to instruct the people? to which I answer, first, That whilst the Jewish people stood, Christ and his Apostles did sometimes go into their Temple and Synagogues to Preach the Gospel of the Kingdom, and so an end of those things, and to bring them out of these things which they and you so much dote on and plead for; But they did never command Christians to build such amongst them, but told them their bodies were the Temples of God, *1 Cor. 3.* and that those that abode in the Faith, were the house of God, *Heb. 2.* And these Christians never confined themselves or others to any certain or set place for the exercise of their conscience in the worship of God, but met everywhere as the Lord Jesus and his Apostles did; much less did they stir up the Magistrate, and drive the Jews out of their Temple and Synagogues, and the Gentiles out of theirs, that so they might creep into their houses, and under another form of worship live upon the Jewish Priests tithes, offerings, &c. nor upon the maintenance of the idolatrous Priests.

Priests of *Diana* and the like Idols ; as you O Protestant Priests to the shame of your profession have done and do at this day : what have you driven the Papists out of their Mass-houses, and do live upon their Priests maintainance of Tithes, Glebelands, Smoke-money, Garden-pence; Hand-món-y, and their rest of their foolish things? What cannot a man be born, marry, live, nor die, but you must have money for it? O horrible and filthy thing! stop your mouths for ever, for your folly is manifest to all, and you can proceed no further ; And so you Priests of the last order called Presbyters, did not you drive out the Prelates out of their houses which they had gotten from the Papists, and there you sate down feeding upon the spoil of the people as your Fathers had done, and now think much that you are driven out again ? and thus you fight with and drive out one another like wilde beasts, striving each of you to get power of others to be great in the earth, and do what you will in your fat pastures, But as I said, the Lord is arisen to whip you all out and to pull down your nests, and to restore all things to their primitive purity, as in the beginning before the Temples, Tithes, Pulpits, and such things were.

Secondly, I consider, that though I read that Christ and his Apostles went amongst the people in their Temple and Synagogues, as we do at this day, to preach the end of these things, and so to bring people to the Word that was in the beginning before all things, that the worship might be in Spirit and Truth as it ought to be, *Joh. 4.* Yet I never read, that either Christ or his Apostles got up into their Pulpit, nor ever commanded his to peark up into a Pulpit of wood over the people as a Master of a Synagogue, to tell his thoughts of the letter as you do : for though *Exra* a Priest of the Law had his Pulpit of wood to read or expound the letter in, in those daies before the life was manifest ; Yet now the Life Christ Jesus is arisen, whose voice in the heart and in all places is to be heard, without a Pulpit, and without money, and without price ; and the Apostles preached this Gospel in Towns and Country, where neither Temple, Synagogue, nor Pulpit was, but tumults rather ; and so the Gospel is not a thing that will set up its servants in worldly honour and esteem ; but indeed the contrary, which he that hath an ear may hear, but the wicked is so proud in heart, that neither Preacher

nor

nor Professor amongst them will stoop to the simplicity of it.

The next thing considerable in this *Querie* is, thy twisting and striving to keep up the honour of the old Masse-house; however, if it be but a name, though it want the nature, yet if thou canst save that, thou thinkest better than nothing; and sayest, What though the Saints of God are called the Church? yet that cannot hinder the House where the Chuech meets, from being called a Church; a profound Reasoning: What is this the fruit of your cryed up Universities? what must every Place where any people meet, be called by the name of that people? what Logick is this? surely the wisdom of the World makes haste into its nothing again; God is utterly confounding it. Do you call the Place where the Parliament or Privy Council sit, the Parliament, or Privy Council? Do you call a barne, or such mean place, where the Saints of God now a dayes often meet, by the name of a Church? If we should reason for the Places where we meet as you do for yours, surely you would laugh at us, and might then well call us silly Women and Seducers indeed.

But to go on, thou bringst a Scripture as though thou wouldst prove the thing, and it is *Acts 19. 37.* but the place being well weighed shames thee more; for the words in that place are the words of a Town-Clerk, a Worshipper of Idols, and they are these, *For you have brought hither these men, which are neither robbers of Churches,* (as *K. James Translators* of the Bible have it,) but in the Translation of the Bible by *Beza*, it is, *You have brought hither these men which have neither committed sacriledge, nor &c.* If *Paul* had spoken to him or others, and called a Stone-house a Church; as ye do, it had been something to the purpose; but the Heathen speaking there of *sacriledge*, improperly translated *robbing of Churches*, can neither be understood to speak of a Christian Assembly, nor the place where they assemble; for the covetous and idolatrous Coppersmith and his rude fellows mutter'd little what *Paul* had done to these; but this *Sacriledge*, whatever it was, it must needs respect something that the Heathen had in great esteem; but thou bringing this to prove that a house may be called a Church, because of the Church that may meet in it, is nothing at all to the purpose; for thou wilt not say, its like that the worshippers of *Diana* were the Church; for he that runs without light,



light must needs stumble, if not fall of en. So J. R. walk more soberly and take some light along with thee when thou hast to do in such things.

Then the last thing in this thy Quere is a secret confession of a weaknesse of thy own Arguments in this matter; and thou sayst, What though the Worship of God be not so tyed to any place, as formerly? yet there should be convenient Places for the Church to meet in.

*Ans.* I answer, The Worship of God now is not tyed to any set place at all, and so all your set Places that you plead for are in the will of man: and the true Church God both hath and will order it, and provide convenient Places for it to meet in, though the World cannot afford it on earth a place to be in at all. And for that thou concludest and sayest, What though our Churches have been formerly abused to Idolatry? so were the Temples and Synagogues abused to Idolatrous and superstitious worship, yet neverthelesse did Christ and his Apostles make use of them; I answer, What use Christ and his Apostles made of the Temple and Synagogues of the Jews, is in part before declared; To which this may be added;

As for Christ, he was according to the flesh, of the Jews, made under the Law, and so he was to cleanse the Temple, a figure of his body, and fulfill the rest of the Laws shadows and Customs, and so end all, and through the Gospel bring life and immortality to light, and to consecrate the new and living way through the death of all old things; for he nailed them all to his Crosse, and they dyed with him; but he arose from the dead, and not to bring up the old dead things again, as thou J. R. and thy generation would have, but to make all things new; for saith he that sitteth on the throne, *Behold, I make all things new*, Revel. 21. 3. glory to his name for ever; but none can see God in his throne, but in the light that comes immediately from him, which *lighteth every man that cometh into the world*; which the Worlds builders did alwayes deny and reject, as they do at this day: And for the use the Apostles made of the Temple or Synagogues of the Jews, it was as is formerly set down, to reason with them there of things pertaining to the Kingdome of God, the Jews, not the Christians, being assembled there; as the servants of God called by the World Quakers do at this day, to bring people



people both then and now from the shadows unto the substance  
 Christ Jesus, who hath said of his body, *Destroy this temple, and I  
 will build it again in three dayes*: and so the three dayes being  
 come and finished, the Temple that is holy was built again, and  
 God worshipped and glorified in it, but nothing that defileth  
 or loves a lie can enter into, or be joynd unto it: But the Jews  
 were more reasonable in one thing than you Priests of England  
 are, for they suffered *Paul* it seems to reason with them several  
 of their Sabbath dayes in their Assemblies, quietly: but now,  
 if any come amongst you upon the like account that  
*Paul* did, its hard for such to escape your furious hands, or a  
 Prison in these dayes: Whereby it appears your time is but  
 short, you are so unreasonable and full of rage.

But the use that those Gospel-Ministers the Apostles made of  
 the Jewish Synagogues, will not serve your turns, O Parish-Ma-  
 sters; for unlesse you may have them in your own disposal to  
 bring the world into them, to call you Master, and put into  
 your mouths, it will not answer your lustfull minde: and so  
 indeed with you that have put the name of Church and Saints  
 upon the wilde World, a great Stone-house fashioned to resemble  
 Temple, with an addition of an high steeple (Babel-like) with  
 bells in it, seems most convenient: though it was not onely  
 abused to, but even built for Idolatry so much: But for the  
 little Flock of Christ in Cities, Towns, and Villages, a lesse house  
 when they need one, will be as much, if not more convenient:  
 And to conclude, whereas thou intimatest, that your great Stone  
 Houses which thou callest Churches, though formerly used to  
 Idolatry, yet now they are free; I say, thou wilt want proof for  
 this, so long as you continue in the worshipping and serving of  
 creatures; (and *Pauls* Doctrine continues true, which saith,  
*Cry out, these things are Idolatry*;) and unlesse you repent and bring cleaner  
 vessels into your Temple then you do.

Q<sup>y</sup>. 15. Thy 14<sup>th</sup> Querie was for set Places, now this the 15<sup>th</sup>  
 is for set Times; and thou askest, Had not the Saints in Scripture  
 their set Times for Publick Worship as well as we?

A<sup>n</sup>. Yea, I say, the Saints amongst the Jews had their set times  
 for their Worship better than you; for they were under the Law,  
 and that was their warrant; but you are neither under Law nor  
 Gospel in truth, but only carnal Imitators in your wills, some-  
 times of the one customs, and sometimes of the other, as your self-

self-willed and self-ended hearts, in your blindnesse prompts you unto; and so for this I say, love the life which Christ hath lighted you withall, and it will lead you to Repentance from all your vain observings; and in the light wait, that Gods good Spirit you may know and receive to teach you, and lead you into all truth according to the promise; and so wait in the Light that lets you see your wants, that's the holy place, and wait there for him in his fear, that comes in his own, not mans time; and be not as the Heathens; that think to be heard for their much wording of it, nor spread abroad the sails of your vain imaginations, when you pray as the Hypocrites do, lest Satan transformed carry you about, and fill you with the winde of his frothy spirit, making you believe you pray with Gods Spirit, when it is his own lying spirit; as his custom is amongst you to work.

Qu. 16. So thou having spent thy strength in pleading for your set places and times in imitation of the Jews, thou goest on in this Query, endeavouring to prove your work on these times, in those places, from the likeness of them, to theirs then. And thus as you do, so do the Papists for their customs, for they reason as thou dost. For had not the Jews, say they, a Temple, and Synagogues? so we; had not they one high Priest? so we, who is called Pope; had not they an Altar, and Sacrifice outward? so we; had not they their set Fasts, and Musick in their Temples, and Quiristers, and Tithes, and Offerings, and such things? and so have we, say they: So saith *John Reynolds* here in this present sixteenth Query: Had not the Saints in former times the Scriptures read in their Congregations, *Act. 15. 21. Luke 4. 16.* and sometimes expounded, *Neh. 8. 7, 8.* and prayed there, *ver. 6.* and singing *Dauids Psalms* there, *1 Chron. 16. 7, 8.* and blessing the people in the Name of the Lord? *Numb. 6. 23. &c.* Well, this was so under the Law, but what wilt thou infer from this, that you may continue the customs of the Jews in such things; that follow not, unless you will deny the ascension of Christ, *Eph. 4.* from the 8. to 17. for the Jews were under the Law, and so they had a worldly Sanctuary, and a worldly service, with divers ordinances of that nature, until the time of reformation by Christ raised up, and come again in Spirit, and then sayes God, Behold I make all things new, and so he that is in Christ is a new creature; old things passed away, all things be-

come

come new; new Temple, new Offerings and service, new Prayers, Singings, Preachings, which no worldly man can get into, but with the holy Spirit and understanding: But thou bringest several places out of the writings of the Apostles, and *Luke*, as in *Acts*, *Corinthians*, and *Hebrews*, to prove that the Apostles and Saints used praying, preaching Psalms, and blessing amongst them. Yea, but what is that to you, that deny that infallible Spirit of God to be head in you that guided them; and so get the worlds wisdom, acts, and helps instead thereof, to make you Ministers and Saints by. You have indeed in some things a form of their works, but the Power being found not only wanting amongst you, but denied by you; the children of Light are necessitated to turn away from you, and thus to witness against you.

But thou saist, Christ did not only read the letter in the Jews Synagogues, but also preached from a Text of it: To which I answer, For his reading, he did it upon account of being a Jew, to fulfill all that righteousness of the Law in his day till his offering up; but that he preached from a Text, as you Priests do, I utterly deny. For his doing at that time was only this; He being reading in the Prophet, as is mentioned in that fourth of *Luke*, and in providence meeting with that place, which said, *The Spirit of the Lord is upon me, for he hath anointed me to preach the Gospel, he hath sent me to heal the broken hearted, &c.* And the Spirit of the Lord arising in him in Life and Power, and Witnessing in him to the fulfilling of that Scripture in himself, he was overcome with love and glory, and so closed the book, and gave it again to the servant, and sat down: and so the eyes of the people were fastened on him through admiration, and ravishments of love, and Spirit that was upon him; and so as that living Spirit gave him utterance in the silence of all flesh, he spoke to them, and preached in many gracious words the fulfilling of that Scripture in their ears, of that day: and this was Christs doing there.

But O you poor naked teachers of England! &c. What have you to do to boast of this example for warranting your practice? there was no choosing a Verse in a Chapter in the will of man, which you think you can raise most words from, and so consult with your own imaginations and old rusty books, how you may

raise an hours discourse, or so, from it, and so divine to please the itching ears of carnal professors, that they may give you outward Honour, Glebe-lands, Tithes, Augmentations, Easter-reckonings and the like, to please your lusts; and if need be to fight for you, and lay their sword and Law upon all that will not hold you up; and cry peace to you: O Hypocrites! how have you deceived the poor people with your long wrestlings of Scriptures? but now that the Spirit of truth is come, it is leading us into all truth without your help, praised be the Lord for ever.

And so for Christ his expounding out of *Moses* and the Prophets, and opening the understanding of the Disciples to know the Scripture mentioned, *Luk. 24.* And *Pauls* expounding, and testifying of the Kingdom of God, and perswading the Jews concerning Jesus, both out of the Law of *Moses*, and out of the Prophets, mentioned, *Acts 28.* is nothing to you, who now-a-days, instead of testifying to the Kingdom of God, and opening the understanding to know Scriptures, and the Light of the world, which they witnessed unto, do testify of this world, pleading for your carnal ordinances, set places, set times, bowing one to another, and the like, as is manifest in these Queries; and so instead of opening, shut up the Kingdom of heaven against men; and so with those of old, will neither enter into the Kingdom of God your selves, nor suffer others, but are under the wo, as you and the people may read all-a-long in *Mat. 23.* And for singing of Psalms, it doth not say, that the Saints sung the very words of *David*, and no other, and that in Rhime and Meeter, in worldly tunes, after mens inventions, or with Organs, or so: But they sung as the Spirit gave them utterance in plain words, as thou mayest read in *Acts 4. 24* &c. Which thou bringest for singing, if that may be called singing: This was a song by the persecuted, not the persecutors, which in the persecuted Church of God at this day is often sung, worthy consideration, but a shame for all persecuting Priests and professors to take these words into their mouths: And the same Apostle in that place, *1 Cor. 14. 26.* that saith, every one hath a Psalm, saith, *I will sing with the Spirit and with understanding;* So then a Psalm was a gift of the Spirit, spoken forth from the understanding to the edifying of the hearer, and they were to be silent when that gift

gift was exercised as well as others; but your confused noises and Temple-songs, is but as howling in Gods ears, and his childrens ears in this day; for there the proud and scornful sing stilly, and say, that they are not proud and scornful, because David said so, *Psal.* 131: and so with, and amongst you is Davids Psalms in word used, but the holy life and innocent love that he lived in utterly, in deeds denied; and so the Lord can take no pleasure in you.

And for that Scripture thou bringest of Aaron and his sons blessing the tribes of *Israel* in the Name of God; And Pauls commending of the Churches in the closure of his Epistles to the grace of God, or so, makes as litle for your customary blessings of, and speaking peace to the wicked for self-ends, as the Preaching of Christ doth for your daubing and divining for money; for you are neither of Aarons order, nor of Christs anointing; and so wash you, and make you clean, putting away the evil of your doings, and God will bless you, but not otherwise; and better will it be for you to have the lowest place in that blessing, then the uppermost room where you stand in the cursed ground.

*Qu.* 17. Thy seventeenth and next Query is: Hath not Christ Jesus sent out his Ministers to Disciple him all Nations, and to Baptize them in the Name of the Father, Son, and Holy Ghost, and promised to be with them to the end of the world? *Matth* 28. 19, 20. Is not that Baptism with water? And having set down some Scriptures that speaks of washing with water, thou criest, are not they then contrary to Christ and his Apostles that deny water Baptism?

*Ans.* To which I answer, That all this if it were granted thee, is nothing at all to thine and thy brethrens practice, who take a little water and sprinkle it on a childs face, calling it Christs Baptisme; for there was Discipling, and confessing of faith, and the holy Ghost before Baptizing, which cannot groundedly by you be said of Infants of a day old or so; and this thou sawest, which made thee so busie in the words of that Query there following to prove Infants sprinkling: And first, Thou goest about to prove it, by saying the Scripture intimates, that the children of believing Parents are Disciples, *Act.* 15. 10. I say to the children of Light, this Scripture intimates no such thing at all, but plainly.

plainly holds forth the contrary; for the words there are, *Why tempt ye God to put a yoke upon the Disciples necks, which neither our Fathers nor we were able to bear?* Now these Disciples here spoken of, were not natural Infants, but grown men, Christian believers, as the first, and the twenty third; and twenty fourth Verses of that same fiftenth Chapter do plainly show; and so if thou hadst not been a blinde follower of the blinde guide *Richard Baxter*, whose abominable Argument this is, thou wouldst not it's like have offered to bring this for this purpose, for it shames you all for ever: But this Argument being too weak for thee, thou endeavourest by another Argument, as little to the purpose, to prove the natural Infants subjects of water Baptism, because, sayest thou, they have received the holy Ghost, or else, how could the Kingdom of God consist of such? To this I answer and say, How if Christ had taken a little Lamb, or Dove, and set it before them that was striving to be great, and had said, Except ye receive the Kingdom of God as this little Lamb or Dove, yea cannot enter it, for of such is the Kingdom of God, would it therefore have followed, that the Lamb or Dove had received the holy Ghost? But which of the natural Infants which you sprinkle hath the holy Ghost? and which not? how come ye to see this difference? or you will say, that all have it; if so, then may people have the holy Ghost ordinarily by natural birth, without hearing; then where is your great glorying of your words or Sermons? But to proceed, thou saist, Can we imagine that God will give them the Kingdom, and deny them water-Baptism? I answer, God will give the Kingdom of Heaven to whom it belongeth, and it consists not in outward observation or washings, as dipping, or sprinkling, or so, but in righteousness, peace, and joy in the holy Ghost: And thou that with the Papists attributes so much to Water-Baptism, how comes it to pass, that after all your sprinkling the children, as they grow up in years, they grow up in so much wickedness and vanity, as is every where manifest? And as concerning children of believing Parents we deny them to be believers that hate the Light, and believe not in it, but say it is insufficient, as before is declared: But as for that *Mat. 28.* which thou and thy brethren usually bring for your custom of Preaching and Sprinkling of Infants; I say it makes nothing for you, who sit down in some

far



sat benefice or other, as times favour you, and there divine from the letter, as is said, an hours discourse or two in a week, or so, to the people for money; Why go you not into all Nations as they did; and Disciple the Turks and Indians, if you will be warranted by this Scripture? but whereas you take the Apostles for your example, I query first, When did ever the Apostles go to the Schools of the World so many years to be made Ministers? Did ever the Apostles seek to the Magistrates to compell people to pay them wages as you do, or compell people by their sword to conform to Christian Doctrine? or when did they sprinkle Infants, receive Tithes of the people, or sing Davids prayers, quakings in Rime and Meeter as you do? when were they called Master as you are? and many the like things, wherein you differ as much from the Apostles, as Darknesse from Light, whereby you show your selves to be guided by a contrary Spirit, (to wit) the spirit of Errour: so for ever be silent, and stop your mouths, for you are both out of the Apostles Doctrine and practice, as your fruits make you manifest.

*Q<sup>y</sup>. 18.* Thy Eighteenth *Querie* is, concerning the Supper: and thou askest, Hath not Christ Jesus given us his own Example for the celebrating of his last Supper? And hath not the Apostle Paul delivered it to the Church, and commanded the Saints to do it in remembrance of Christ, and thereby to shew forth the Lords death till he come again?

*Ans.* The Lords Supper we own; for Behold I stand at the door and knock, saith Christ, and if any man hear my voice, and open to me, I will come in and sup with him, and he with me: and for the Doctrine of Christ, his eating and drinking with his Disciples, so we own it in its place, and for its time: But what is that to you who are both out of the Doctrine and Practice of the Apostles? as by your fruits is manifest: And so you eat and drink unworthily, and thereby are guilty of the body and blood of Christ; and so eat and drink damnation to your selves, and do not discern the Lords body: And so in witnessling against you and your practices in this state, we neither vilifie men nor Jesus Christ. And thou sayest, What a vain pretence is it to say, We eat Christ spiritually? I say, it is vain, if it be but in pretence; but if it be in truth, it is the sweetest thing that is, for it is Eternal life; and he that thus feeds upon Christs body, is alive to God: But you in all your other

other eatings and drinkings, are dead whilest you live: And so of you that would keep people alwayes in the Figures and Signes, saying, *The coming of Christ*, (spoken of 1 Cor. 11, 26, ver.) is never to be witnessed here: I demand, Whether that Cup, which the Apostle said, *The cup of blessing which we blasse, is it not the communion of the blood of Christ*; And the bread which we break, is it not the communion of the body of Christ. For we being many are one body, and one bread; for we are all Partakers of that one bread, 1 Cor. 10. 15, 16, 17. I say, Whether was this outward Bread and Wine, yea or nay?

Qu. 19. And in the next *Querie* thou comest over with these things again, saying, How can those persons be faithfull to Christ Jesus, and obedient to his Gospel, that refuse to pray, and sing Psalmes, and baptise with Water, and receive the Lords Supper?

I answer, and say, If any disobey God in any thing he commands them unto, whether in these things or in any other, they are not faithfull to Christ and his Gospel, but those people thou here secretly shoothes at, are taught to obey God in all his requirings, whether as to these things or others, and so to glorifie him in their bodies and spirits, which are his; and so are we clear before the Lord from this thy charge, and also from that which follows; for we revile none, much lesse those that in conscience of their duty to God observe them or any thing else: and so the reviler must lodge in thine own bed, who seares not to revile and speak evil of such in these dayes as in conscience to their known duty to God, worship him in spirit and in truth.

But you whose fear towards God is taught by the Precepts of Men, in vain is all your worship; for I testifie for the Lord that whatever you do, though it had the very forme of the Saints practice of old, which yours have not, and not led thereinto by the motion of the eternal and infallible spirit of life, it is nothing but the Precepts of Men, and will-worship, and no better then offering swines blood, or cutting off a doggs neck: and for the endeavouring to keep up your custome of praying, and singing in mixt Congregations, from the Example of Jews, or them that followed Christ; I say, your hypocriticall praying, and lying singing is good no where, but as filth and dirt to be crodden under foot by him whose feet are upon the mountains; and I

see

see thy pride all along, that would be comparing your Congregations to those that followed Christ; nay nay, for though there was One Devil, yet there was Eleven other Wise: but when you are searched, scarce one of many twelves that hath any true fear of God before their eyes is to be found.

Qu. 20. And whereas in thy last *Querie* thou askest, Whether those Persons that have experienced the operation of the spirit of God in the Gospel-preaching, and Administrations, convincing their Consciences, melting the hearts, humbling the spirits, and turning them from darknesse to light, and have afterwards tasted much sweetnesse, and have felt soul-ravishing comforts in the enjoyment of God in Ordinances, have not the witness in themselves that God doth own these, and blesse these Priviledges to them. I answer yes, it is thus vwith all that in truth have the Witness in themselves, that God doth own these, and blesse these priviledges to them. But those People that go under the name of Quakers, have to the praise of Gods free love the witness in themselves of such fruits as these amongst them, from the virtue of the everlasting Gospel, and its Administration. And therefore we can witness, that *John Reynolds* and all such as condemn this Ministry and work of God amongst us (as Heresie, or so) are Deceivers, and that they are Strangers to spiritual communion with God, whatever in words they may boast, who cannot meet with and enjoy God where we (to his immortal praise be it in truth spoken) do experience that lovingkindnesse and goodnesse which is better then life it self: And therefore, how long may this *John Reynolds*, or any other Seducer, or painted Sepulchre talle, before ever they can perswade these whom the Lord hath so loved not to believe their own spiritual senses and experiences? But to conclude, Whereas this *John Reynolds* in his high swelling words of his last *Querie*, and the 12th, boasts much of his own and his Fellows Experiences of spiritual things, I referre the Reader to the rest of his *Queries*, (And especially the 13, 14, 15, 16, and to the answers to them all; and to weigh all in the Ballance of just Judgment, and it will appar to him beyond words vwhat may be judged of them and us.

And having thus said, as we have done, now we leave the matter to the Reader's judgement, and to the Lord's will. To T. Taylor.

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*Something written from a true Experience  
of the work of God, with a Discovery  
how it was wrought; and*

*Some tender Acknowledgments of Gods  
free Love therein, given forth for the  
good of others that desire to be ac-  
quainted with him.*

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**O**H the glorious appearance of God unto Salvation, in the Light of Eternal Life made manifest and revealed in Jesus Christ, through the free love and goodnesse of God unto our soules! Oh thy Love, thy inexpressible love to us! Let it never be forgotten; for thou that causedest the Light to shine out of Darknesse, hast arisen in our hearts, to give us the Light of that infinite & immortal Glory which is in God, by the Revelation of Jesus Christ, whom we were seeking for without, but now have found him to be near us, even in our hearts and mindes arisen, to plead with all the enemies of our souls; yea undoubtedly is arisen to make Warre in Righteousnesse, and by his own arm of power, with that in us that hath grieved and dishonoured, and oppressed him, the pure, holy, and everlasting

God

God of Love, whose Love, whose infinite love we cannot too much admire, nor requite; who hast made, and art making that appear in us, which hath searched our hearts as with candles; and which shines, and is a shining forth, to the dispelling of the power of darknesse, and to the destruction of the man of sinne in us, by the brightnesse of his glorious appearance: Oh the strength of this Love of God; there is no Love like unto this love; for God hath so loved us that he hath sent his Son a light into us, that we might not abide in darknesse; but might have Eternal Life abiding in us. How hast thou made known to us the Works and Workers of Darknesse! and not only so, but hast been in us as fire to consume the motions and Lustings of our Corrupt Flesh, which fire was kindled by the breath of the Lord, and by the Spirit of his mouth, which fire that proceeded out of the mouth of the Lambe; did so inflame us with such a love unto his glorious pure Light within us manifested; was so glorious in brightnesse that the Light thereof did shew unto us the wayes and worshipps of the World wherein we had delighted, to be an abomination to the Lord God; and we might not any longer drink of the *Harlots* cup, for fear of drinking her plagues, which the righteous God hath and will bring upon her to the uttermost: And although the Merchants of *Babylon* did much in words and Writing to keep us in bondage to her doctrine and Worship, yet blessed be the Lord God who hath opened unto us the path of Life, and is come to make us free to walk therein. The Lords Word hath been in us as a Hammer to break our hard rocky hearts into pieces; yea the Lord hath been exceeding terrible in pronouncing Wo upon Wo, Plague upon Plague, and Judgment, Indignation, Vengeance, and Wrath upon that in us that did evil, and would not have Christ Jesus to rize in our mortal Bodies: Yea the glorious power of this Light of Christ Jesus that hath shined in our hearts, hath appeared, to scatter, pull down, and make desolate the Towers of *Babylon*, and throw the *Beast* into the bottomlesse pit, whom we have so long worshipped. Oh the working of this pure Love and Light of Jesus Christ, who would not suffer us to passe on in peace in that Way which leadeth to Destruction! but hath

opened to us the gate through which we must enter into Life Eternal, into that Kingdome wherein no corruptible thing can enter; out of which both we and all mankind are kept, while they continue in the state of disobedience, let their profession or their own Righteousnesse be what it will. For although many are making a Profession of God and Christ in words, who are ignorant of his Life and power made manifest in them, to destroy the Man of sin, so were we: And although many may say, They have been hearing, singing, reading, praying, and repeating and speaking much of God and Christ, so were we, at which time we were Enemies to him in our minds, by wicked Works, and did not know Salvation nor Redemption by him: & although many may say, they have been seeking him in several outward Observations, even so have we: and although many may say, That they loved the Scriptures, and have spent much time in reading of them; so also may we; although we were perswaded that we walked contrary to them, because we were not guided by that Spirit that gave them forth, but had our mindes blinded through the darknesse that was in us, being blinded by the god of the World; at which time we sought the Living amongst the Dead, crying up those that said, Lo here, Lo there; yea, upon these barren Mountains and dry Hills have we been feeding; which brought leanenesse into us, who were like those drie bones, wanting flesh and sinews, life and marrow; which the God of Life and Love hath and doth give to them yvho are in the Faith, that can receive these glad Tydings of Salvation, this Gospel of Peace; this Seed of the Kingdome, vvhich at first may be but little, but being watered with the dew that comes from heaven, it may become a fruitfull tree; so that the glory of God may be seen in the branches thereof, which was Christ within, the hope of their glory. And although we have been eating of the huske among the Swine, when in the Fathers house there is bread enough for all that can by faith receive it, and feed upon it: vvhereas the Proud and Haughty have neglected it, and have spent their time for that which cannot satisfie; and too many lay wallowing in that which was accounted to be mire long agoe, and do turn to lick up that vomit which they spewed



but long since. But blessed be the God of Love, who feedeth  
*the hungry with good things, when the rich are sent empty away;*  
 without that immortal food by which Gods dear babes do grow  
*up like calves of the stall, and flourish like the cedars, and grow*  
*like the Lillies,* being planted by the Lord, and dressed by his  
 power, through which the Righteous obtain the Kingdome,  
 that stands not in words, nor in Meats, nor Drinks outwardly;  
 but inwardly in Righteousnesse, Joy, and Peace: which Inhe-  
 rittance is of more value than all things; nay Fathers, nor  
 Mothers, Houses nor Land, Brethren nor Sisters, nor outward  
 Life is not to be compared to it; for Mortality is not to be  
 compared to Immortality, nor these Earthly, fading, perishing  
 things with that durable Treasure which hath been hid in God  
 from the Foundation of the World. *but is now plentifully revealed*  
*in babes and sucklings,* to the praise and glory of God be it spoken,  
 who is coming to crown those with a Crown of life that have  
 been willing to take up the Crosse to their own carnal ends,  
 and who have been willing to die, *that Christ may live in them.*  
 The glory of this truth hath been precious since we have believed  
 in it: it hath made us dead to many things which were a disho-  
 nour to the Lord, and did grieve his pure Spirit, yea the fullnesse  
 thereof hath refreshed our hearts, and quickened our spirits, by  
 the living vertue that is in it: And they that know it, and abide  
 in it, shall be made free by it: and whom the truth makes free,  
 they are free indeed: and whosoever is begotten and borne of  
 it, cannot follow the motions of the Flesh, nor be obedient to  
 the spirit and power of the Devil, neither within them, nor  
 without them, but are made able in obedience to truth to with-  
 stand him, and make Warre with him, although it be not with  
 sword, nor with spear, nor other outward Weapons of Warre,  
 but with the same Weapons by which Christ Jesus got the Victo-  
 ry over the World, and all its false Wayes and Worshipps; which  
 was by the sword of his Spirit, which is exceeding sharp, quick,  
 and powerfull; and with these Weapons of Warre did all the  
 Holy men of God fight, and by Faith and Patience shall such  
 obtain the Victory.

And

And here hath the Lord God of Eternal power raised up an Army, whose Bows are bent, and whose Swords are drawn, and are coming upon all that are fighting against God, his Kingdom, Power, and Glory; who is a coming to reign, and take Dominion; and no Weapon formed against him shall ever prosper: Although many may gather together against the Lords anointed, to keep them in bondage, and to oppress them: yet the God of Israel is strong and mighty, yea he will be exceeding terrible to all Sions Enemies, when they have filled up their measure, in persecuting those which are as dear to God as the apple of his Eye; of whom he taketh care, and for whom he doth provide, and doth supply their wants by pouring into their Wounds the oyl of joy and gladnesse, in giving them beauty for ashes, and the garment of praise for the spirit of heavinesse: who doth give them irresistible courage and boldnesse to stand up for Him, and His Truth, not mindeing nor regarding Fathers, or Mothers, Wives, nor Children, Houses, nor Lands, nor Life it self, so they may win Christ, and inherit his powerfull Kingdome, which is not of this world, nor doth not stand in outward observations, nor words, which mens wisdom teacheth, nor in meat, nor drink, nor such earthly things; but in righteousnesse, joy, and peace in the holy Ghost, which will abide for ever, and for evermore.

Wherefore all people and inhabitants of the Earth, bow down your minds unto the Light of the glorious Gospel of Christ, which is the Power of God unto Salvation unto every one that doth believe in it; for all that can receive it in the love of it, their deeds are made manifest by it, and so strength is given to him that believes, to stand against the devil and his temptations; yea, and victory is given over the devil and his temptations; and such will be able to say in truth, *Christ Jesus is Gods Salvation unto them, for he is undoubtedly the Way, the Truth, and Life; which God hath ordained to be a Light unto the World, that all that follow it may not abide in Darknesse, but might have eternal Life through the same; for this grace of God that bringeth Salvation, teacheth to deny ungodlinesse, and worldly lusts, and*

to

to live soberly, and righteously, and godly in this present evil world; And this is freely given of God unto the Creature man to restore him and bring him from under Satans power, who is the Prince of the Power of the air, that hath his liberty to work in the hearts of such who reject this Light of Christ Jesus, accounting it insufficient for them to follow, and despise the free love of God that condemns for sin, and reproves for doing evil; because they love their evil deeds better then this, therefore they follow that which is evil, and hate that which is good; for the evil doer can have no unity nor fellowship with it; there is no concord, no agreement betwixt Light and Darknesse, for this which is given of God, is of his own nature; and the nature of God is pure and holy, and without holinesse none can see the Lord; but as the creature is brought down into this continually, to vvaich and vvaich for its vworking, the properties and operations thereof are truly known and understood in bringing that back again into consideration, which it may be was acted and done long before, showing and making known to the person what his minde runs after, and what he most delights in, and what he spends the time for; and as any is brought to consider of their wayes and doings, they will at sometime or other be brought to see the vanity thereof, and their minds will be troubled; in the present sense and feeling of such or such an evil action, or of such an evil word, because it corrupteth and defileth them, who inwardly are reproved by the Light of Christ Jesus; for whatsoever is reprobable, is made manifest by the Light; for that which doth make manifest is Light; And whoever thou art that doubtst of this, whether it be true or not, yet be this known unto thee whoever thou art, that thou shalt know it in the day of the Lord, whether thou hast now an ear to hear or not; for which I do bear forth this testimony, which I do finde was testified of by holy men in former generations, as they were moved and inspired by the holy Ghost, written and recorded in the Scriptures of truth, who have by the Candle of the Lord seen what that pearl is, for the obtaining of which all other things are not to come in comparison, nay the loss of all things for the enjoyment of this one where

thing, is indurable riches, which no mortal man can take away, where this little leaven hath leavened the whole lump ; which Scriptures cannot do, nor Bread, nor Wine, nor Water cannot do ; but the Lord makes his grace allsufficient to those that can by faith receive it in the love thereof, which is plentifully shed abroad in the hearts of some by the holy Ghost, which I have in measure participated of ; to the praise of God be it for ever spoken.

But I well know, that this seemeth strange unto many, to hear of something which we declare of, which we value and praise above the Scriptures ; yea, which is in it self of more worth to us then any other visible thing which our bodily eyes did ever behold, which was before Scriptures were written, and shall be when all visible things are come to an end (which is a manifestation of Light freely given of God) to man to be his Law-  
leader, and restoration to God the Father out of all evil into all truth, where the true worship of God is known and performed ; which Gods holy Prophets, and Apostles, and Ministers directed people to follow ; And all that desire to know truth, may do well to consider of what is written in the Scriptures of truth : *Deuteronomy* 30. 10, 11, 12, 13, and 14. *Jeremiah* 31. 31, 32, 34. *Isaiah* 42. 3, 4, 5, 6. and 49. 6. and the 55. and the 4. *Luke* 17. 21. *John* 1. 9. *John* 16. 7, 8, 9, 10, 11, 12, 13. *Romans* 10. 8. *1 Corinthians* 12. 7. *2 Peter* 1. 19. *Titus* 2. 12. *Hebrews* 8. 8, 9, 10, 11. Many have tasted, felt, and handled of the Word of Life, and the sweetnesse and vertue of it constraineth them to contend earnestly for it, that all that have any breathings after God, may come to know true union and fellowship with him in the Light of his Son Jesus Christ, who is assuredly risen in great Power and Authority, and will break through the clouds that have hindred the glory of this truth from shining in their hearts, vvho have been wandering about in the cloudy and dark day, seeking rest, but have not found it, spending their time for that which cannot satisfy. But the fountain is opened, and the vvater of Life doth run to satisfy the thirsty breathing babes of God : And there

bread enough in the house of God, that all may come and eat. Wherefore let him that is a hungry come, and let them that are athirsty come, for this food is freely given of God to all that can by faith receive it. Oh therefore that all that are seeking the Lord in the sincerity of their hearts under any form, tradition or outward observations, might be brought to the manifestation of God in them, in it to know their state and conditions, and all their wayes and works made manifest, that their enemy may be cast out, and all their lusts subdued, that Christ might be their Lord and King to rule and reign in their mortal bodies, who may be content to become fools to the world that Gods wisdom might appear, and that they may die to themselves in every thing, that Christ might live in them, and they may live to him; for which my soul hath cryed mightily unto the Lord, yea and shall cry, that all the sheep of Christ may be gathered into the one fold of rest, to feed together in the pasture of Life, feeding together at the Table of the Lord; where we may eat our food with joy and gladness of heart, where no envious Persecutors shall be able to come to make us afraid, nor take this food away, which is the flesh and blood of Christ Jesus; and whosoever eats thereof hath Eternal Life abiding in them; but whosoever eats not of him, cannot live by him. Wherefore I warning to all Professors to examine themselves with the Light of Christ in them, whether they have thus received Christ Jesus, and eats of his flesh and drinks of his blood, seeing they have made so little of his Light in them, accounting it insufficient for them to follow, and a natural thing appertaining to the corrupt nature of fallen men; and so have stumbled at it: And how many have fallen, because they have rejected it, and could not receive it in the love of it, that could not bow thereunto, that thereby they might have known reconciliation, everlasting peace, and assurance of Gods love unto them, and have received power over that which they have pleaded for: but how are they like to receive power, who

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cannot

cannot receive that which should give them power: But much better were it for you, if your faith stood in this power, and not in the wisdom of words which many of them have been covered with: But the Lord God of hosts is come to uncover all that are not covered with his Spirit, that those that are covered with his Spirit might appear, and be honoured therein for ever.

Therefore you that have any tenderneſſe in you to the Lord, or any deſires to his truth, Oh come into union with it, and follow it in obedience that ye may be ſanctified and ſaved thereby. For I well know that there is much tenderneſſe in ſome of you, and much brokenneſſe of heart to ſee wickedneſſe abound: And ſome of you have a true piety in you towards your fellow-creatures: therefore in the tenderneſſe of love do I write unto you, becauſe I have been one of you, and ſpent much time among you; And truly Friends, my love is dear to that which is of God in you; Therefore do I beſeech you not to forſake this fountain of living waters, to hew for your ſelves broken Ciſterns that cannot hold; and what though you may be led to croſſe your own carnal minds, and to deny the profits, pleaſures, and glory of this world? And what though you may be led out of its cuſtoms, worſhips, and fellowſhip? And what though you may be brought out of your many words, yea through the wilderneſſe to all this, and to many other things unto which the wicked one doth incline you? Oh bleſſed change! how ſweet will this make you ſmell in the noſtrils of the Lord? yea, and this ſavour will be good to his people whom you have envied many of you, becauſe they have told you the truth, and could not have unity with you in your evil actions and formal worſhip; but that hath the Lord made manifeſt to ſome of you, by what he hath ſuffered to come upon you, for the trial of you, that you might know upon what you were builded, and might begin to build upon the Rock that cannot be ſhaken, which is Chriſt Jeſus the Light, the Life, and Power of God; the true Light  
that



that enlighteneth every one that comes into the World;  
 vvhich I desire to be comprehended vvholly in and fvvall-  
 loved up vvith, vvhich hath many a time overcome my  
 heart.

John Payton,

*From the place of my outward  
 being in Dudley, this 20, of  
 the 8, Month,*

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THE END.